

Swami Lakshman Joo

P R E F A C E

ENDOWED with magnetic personality, rare charm and wide scholarship, combined with spiritual attainments, Lakshman Joo is an inextricable combination of life and religion. Years of study, contemplation and practice of Yoga have so ripened in him that his teachings contain the best solution for all the problems that face humanity today. His very presence is solace to the depressed, hope to the forlorn, and joy to the seeker. What is best in him is the all-lovingness which attracts to him the people of all faiths and all creeds. Thus being the embodiment of universal love, he is the fearless friend, the benefactor brother, the fondling father, the true teacher, the noble neighbour, the instinctive instructor, the affirmed administrator, the congenial companion and, above all, the girdling guide, popularly voiced 'Jai Gurudeva' by his disciples and admirers, who seek to throng around his radiant personality just as bees do round the bloomed and fragrant lotus.

Some time ago, I happened to go through the small book VATULANATHA SUTRAS of the Kashmir Series of Texts and Studies (No. 39) published by the Research Department (J & K State) in 1923. Nothing is specially known about the author of the SUTRAS . In his gloss (**vritti**) in Sanskrit of the **sutras** (aphorism) Anantashaktipadacharya asserts that the **sutras** have emanated from the mouth of Yoginis (divine powers) when they took Vatulanatha into their favour. Anyway, description of the attainment of the supreme consciousness in the **sutras** explained in the gloss left an appealing impression on my whole being. But, to confirm my understanding of the gloss, I desired to know it from the great Shaivacharya Swami Lakshman Joo. As a result of this, the suggestion of explaining the **sutras** was humbly put before Swami Ji Maharaj and in a surprisingly spontaneous reply he agreed to do so in the Saturday English class soon after the series of weekly lectures in Vijnana Bhairava was over.

Consequently, Swamiji explained all the thirteen **sutras** in two weekly lectures. But it stirred my whole being when Swami-

ji, at the very outset of his first lecture, said: " A gloss has been written to these **sutras** by Anantashaktipadacharya. But he does not seem to have understood the meanings and their applications fully well." Truly, it is so.

An English translation, also appended to the text, is not as comprehensive as the clear and simple explanation given by Swamiji. As an example **sāhasa** (साहस) has been translated as 'unexpected happening' which is the meaning of **sahasā** (सहसा) while as Swamiji explained it as the great courage of equalising subjective-objective relativity', **Sāhasa,** in the Trika system of the Kashmir Shaiva philosophy, is known as **anupaya**—the means without the means . This is beyond the three means known as **anavopaya, shaktopaya** and **shambhavopaya.** So this refers to the super-conscious state.

I tried to reproduce the two lectures, which appeared very precious to me, for the benefit of the disciples and devotees of Swamiji, and for those who may be competent to know this state of the highest inspiration. Later, on reading out the reproduced lectures to Swamiji, his applauding appreciation

encouraged me to send the matter to press.

Some of the valuable teachings of Swamiji collected by Anupam Kaul in the calm moments of **satsanga** at the feet of Swamiji, are appended to the lectures.

Jankinath Kaul 'Kamal'



The Awakening Of The Supreme-Consciousness



First Lecture

(Sept. 21, 1974)



TODAY, as suggested by one of the devotees here, we are taking up VATULANATHA SUTRAS to explain the Trika system of Kashmir Shaiva philosophy. These SUTRAS refer to the super-conscious state which is attainable, beyond the three means—Anava, Shakta and Shambava, by very great courage of equalising subjective-objective relativity, and is termed as ANUPAYA—the means without any means. It is complete awareness termed as the exposition of great courage.

A gloss has been written to these Sutras by Anantashaktipadacharya. But he does not seem to have understood the meanings and their applications fully well.

महासाहसवृत्या स्वरूपलाभः ।।१।।

By the exposition of Supreme and great courage the real nature is acquired. This is the superior way. It is purely subjective consciousness which is above the objective or cognitive world.

Pure subjective consciousness is when you are away from subjective and objective world which is the inferior way.

Here 'Exposition' Vritti (वृत्ति) is classified as under :—

(i) स्वात्मवृत्ति (Swatma Vritti)

It is the ascent from subjective to congnitive. Oneness of consciousness is not clear here. It is to find out your own nature in the cognitive and meterial world. It may be automatic.

(ii) महासाहसवृत्ति (Mahasahasa Vritti)

It is purely subjective consciousness. You have to rise to this from above to below. This is rising while descending. Why descending ? It is descending from subjective to objective consciousness with full awareness of the self—the true and real nature ; so that there are no ascending and descending processes. It is not automatic. Here you must have great courage, and that courage is only the awareness of the real nature both in ascending and des-

cending. When you ascend in awareness you must be able to descend with the same state. Everybody in the world has some ability or the other ; but this is the ability which surpasses all. This exposition is Supreme and the real nature which is perfect peace, permanent bliss and eternal happiness is acquired with the greatest courage in ascending-descending process. This is transcendental Supreme consciousness.

तल्लाभाद्युगपद्वृत्ति प्रवृतिः ॥२॥

By acquiring the transcendental Supreme consciousness which is without any succession of opening and shutting, ingress and outgress or ascending and descending, one already established in the fourth state (तुर्य)— the state of will gets established in the state of action (तुर्यातीत), or the state of Universal Being.

Descending with awareness requires gigantic mental strength to cultivate great courage. It is a yeoman's task to be established in the Universal Self, where subjectivity and objectivity both get dissolved.

उभयपट्टोद्धट्टनान्महाशून्यता प्रवेशः ॥३॥

When you burst open the boards of subjectivity and objectivity, inbreath and outbreath, man and woman, I-ness and This-ness (Shambhavopaya and Shaktopaya) or when you are aware of both, you will b

in great fullness which is the state of the Great Void—Parama Shunya (परम शून्य).

I-ness will never shine when thine-ness is not there and vice-versa. Here your I-ness is realised in thine-ness and thine-ness in I-ness, i. e. I-ness and thine-ness (Shiva and Shakti—the Creator and this world) are one. Oneness prevails in past, present and future, in wakeful, dreaming and deep-sleep states ; in this world, the space and the heaven. This is the Supreme-consciousness.

युग्मग्रासान्निरवकाशसंविन्निष्ठा ॥४॥

When you are sucking both I-ness and thine-ness in your own nature there is no room for any other foreign consciousness. You are established in that Supreme-consciousness which is Universal and wherein I-ness and thine-ness, in fact the whole world consciousness, is found. You are aware of the self in all moods, all stages and all states and that is the Universal state of Supreme Consciousness.

सिद्धयोगिनीसंघट्टान्महामेलापोदय: ॥५॥

By the unification of ego and mind (Siddh) with organs of action and cognition (Yoginis) or Universal Self with the five-fold process of consciousness (energy of consciousness ; bliss; will ; cognition and action), or I-ness with thine-ness and vice-versa, you will find in everything and everywhere the trance

of Shiva and Shakti. Even in degraded state of action you will find it, not to speak of the elevated one. Both in praise and abuse you will find the same trance.

त्रिकञ्चुक परित्यागान्निराख्यपदावस्थितिः ॥६॥

By unfolding the three coverings one gets established in the inexpressible state of Being.

The tripple covering which enfolds the self consists of the knower, knowledge and known or sound sleep, sub-conscious state and this conscious state respectively. These are the ways of expression as expressing is coming to objectivity. But after uncovering the three sheaths that state becomes inexpressible. Subjectivity and objectivity are one. Guru Yajnyavalka impressed this upon his disciple-wife Maitreyi by saying—"By whom can the knower be made known—Vijnyatarmare kana vijaniyaat (विज्ञातारमरे केन विज्ञानीयात्)

वाक्चतुष्टोदयविराम प्रथासु स्वरः प्रथते ॥७॥

When the beginning and the ending processes of all the four forms of speech appear in your conscious state of awareness then the reality of Universal consciousness is revealed.

As long as the para-vak is there, the lower state of this is to be neglected just as, this-ness (इदं) is

neglected on the affirmation of I-ness (अहं).

The four forms of speech (vak) are explained in the following lines :—

(i) Para (परा) is called Avyaktaga (अव्यक्तगा). This is the subtlest form and so inexpressible— Adyambalam (आध्यंबलम्). In the Tantraloka (29th Ahnika) it is explained as Avyaktatiga param (अव्यक्तातिगा परम्).

(ii) Pasyanti (पश्यन्ती) is called Avyakta (अव्यक्त) i. e. just the starting point when you prepare to utter anything. This is the subtle form of speech.

(iii) Madhyama (मध्यमा) is called Vyaktavyakta (व्यक्ताव्यक्त). It is between subtle and gross. It is just the feeling of speaking. It is uttered in mind only and not by lips.

(iv) Vaikhari (वैखरी) is called the Vyakta (व्यक्त). It is only gross. It is the speech with lips.

When these four forms of speech appear in the conscious state of awareness, Universal consciousness stands revealed.



Second Lecture

(Sept. 28, 1974)

रसत्रितयास्वादनेनानिच्छोच्छलित विगतबन्धं परंब्रह्म ।।८।।

By tasting the three movements of will (Iccha), knowledge (Gyana) and action (Kriya), Universal truth floods forth in Universal force (Brahma Vega—ब्रह्म वेग) and not in conscious force (Atma Vega—आत्मवेग) only when you are cautious. It is free from all bondages now.

The three movements of tasting are explained here :—

(i) Will (Abhyudaya अभ्युदय) is admitting your own nature i. e. the whole Universe is existing.

(ii) Knowledge (Gyana ज्ञान) is to give the Universe expansion in the delight of super-conscious state.

(iii) Action (Kriya क्रिया) is to intensely grasp that this world is not separate from you.

You have to taste these movements with awareness. That state is free from bondage.

देवीचतुष्टयोल्लासेन सदैव स्वविश्रान्त्यवस्थितिः ॥६॥

By the four-fold rise of supreme energies there is gapless consciousness of subjectivity and objectivity which. in reality, is called the kingdom of Universal Consciousness.

The four fountains of force are :—

(i) Rise Udyoga or Srishti--(उद्योग; सृष्टि) :

This is rise of the fountain of force in the Supreme state.

(ii) Preservation—Avabhasa or Sthiti— (अवभास अथवा स्थिति) :

This is preservation or establishment of this fountain of force in the Supreme state.

(iii) Consumption - Charvana or Samhara—(चर्वण अथवा संहार)

This is consuming this fountain of force in the Suprem state of subjective-objective unity.

(iv) Complete Consumption—Anakhya or Alangrasa (अनाख्य, अलंग्रास)

This is complete consumption of the fountain of force in the Supreme state of the kingdom of Universal consciousness.

Thus the rise of the four-fold Supreme energies (the fountain of force) is the Supreme state of Uni-

versal consciousness when there is no gap between the subjective consciousness and the objective consciousness.

द्वादशवाहोल्लासेन महामरीचिविकासः ।।१०।।

By the twelve-fold flow of the energies (senses, whose actions are transformed into flow) there is transformation into the Universal consciousness of Supreme Energy. Whatever you see with these gross eyes you see Universality. So the twelve senses do not remain the sensess but become energies.

The twelve energies are as follows :—

1. Five senses of action (Karmendriyas-कर्मेन्द्रियाणि)
2. Five senses of cognition (Jnannendriyas-ज्ञानेन्द्रियाणि)
3. Mind and Intellect (Manas, intellect मनः बुद्धिश्च)

These are called the organs of senses when they function as the parts of body. But when their actions are transformed into flow they are called Energies. The rise of the fountain of these energies in Supreme state is the kingdom of Universal Consciousness.

चर्यापञ्चकोदये निस्तरंगसमावेशः ।।११।।

When observance of the five great acts in the universal way in the realised Being, gets established the Supreme state, where there is no agitation at all, is entered into. Agitation, if at all, only seems in him.

In reality, there is no such state in the self-realised soul.

There are two kinds of five-fold acts :—

The one is Karma panchaka (कर्म पञ्चक)—the individual way. It is the way of the common people.

The other is Charyapanchaka (चर्या पञ्चक)—the Universal way. It is the universal way observed by the realised being. It constitutes of the five great acts, which are :—

(i) Silence, which is full un awareness—ajnana (अज्ञान), with desire to know the self.

(ii) Agitative movement—Khyobhasya Sisrikya (क्षोभस्य सिसृक्षा). This is agitative mood in objectivity.

(iii) Agitated state–Khyobha (क्षाभ). This is the agitated state in awareness.

(iv) Its confirmation–Avabhasa (अवभास). Awareness is confirmed in this state.

(v) Supreme behaviour of silence—Niranjana (निरञ्जन). This state is all-bliss and all-awareness.

In silent mind you have to start from objectivity and agitative mood, then in the agitated state; if you are aware, it will carry you to the supreme state, which is the supreme behaviour of silence. Then it is all bliss and awareness.

महाबोधसमावेशात्पुण्यपापसंबन्धः ॥१२॥

By entry into the supreme God-consciousness the realised soul feels that nothing is right and nothing is wrong.

This feeling must come through God-consciousness.

OBJECTION :

Why is it necessary to purify consciousness ? It is already pure.

ANSWER :

In ignorance also, we see that nothing is right and nothing is wrong, but this is the impure state. This impure state of consciousness, which brings about ignorance, is to be purified by developing God-consciousness, which is all-bliss and all-awareness. In the latter state there is nothing right, nothing wrong. The Yogi acts in the living present—Vartamananuvarti (वर्तमानानुवर्ती)—on the basis of eternity.

अकथनकथाबलेन महाविस्मयमुद्रा प्राप्त्या खस्वरता ॥१३॥

By maintaining the power of the speechless state of speech there is the stamp of great astonishment in the realised soul and he shines in the real nature —Chidakasha (चिदाकाश)–the Supreme consciousness.

The Yogi here is in Mahavismaya Mudra (महा-

विस्मय मुद्रा) or Chakita Mudra (चकित मुद्रा) which is the state of great astonishment. He feells 'what for have I done all this: the state of supreme-consciousness has always and eternally been there ?' This state is above Bhairvi Mudra (भैरवी मुद्रा). This state is expresed in the Shiva Sutras thus :—

Vismayo Yoga Bhumika विस्मयों योग भूमिका)

The stamp of astonishment is the state in the real nature of Supreme-consciousness. This is termed as Paravak (परावाक्)—the speechless state of speech, where the Yogi shines in the supreme self of great universal awareness.

(Nov. 3. 1974).



Teachings of Swami Lakshman Joo

Collected by : ANUPAM KAUL



(1) O Lover of Eternal Peace ! Why dost thou vainly strive to cultivate It by catching hold of outword objects ? Thou will never find It there. It is ever resting in thine own self. It is ever and anon within thyself. When thou goest in dreaming stage from wakefulness, thou hast to pass through it. Feel it; for It is the Real Rest thou search for. Why dost thou lose It every now and then ? If thou art feeling It why dost thou come back again and mix thyself in unnumbered pains of the world ? Deeply crave for It. Deeply melt in Its infinite Beauty and Love. It is beyond all beauties and the lights of the world . Drink It deep . Deeply feel It now or by losing It thou may in thyself be lost. If thou shalt find It now , thou wilt find It hear-after; if not, thou art still entrapping thyself in the wheel of unlimited pains. It is thine ownself. It is thine own existence. It is thine own power and light.

(2) For the average man, the best means for ascent in the spiritual path is to find out a competent guru

or spiritual guide and take initiation from him.

(3) **Japa**, constant awareness and **dhyana** or meditation are the best means for self-realization.

(4) Constant awareness is the best means for the unfoldment of the spiritual conciousness, known as **unmesa** in the Saiva Agamas. Between disappearance of another, there is a junction point which is Divine Consciousness. If one is constantly aware of this junction point one is sure to have **unmesa** or divine consciousness.

(5) There is a point twixt sleep and waking.

Where thou shalt be alert without shaking ?
So hideous pass.
They are passing,—endure, do not be taken by the dross.
Then the pulls and the pushes about throttle.
All those shalt thou tolerate.
Close all ingress and egress;
Yawning there may be;
Shed tears—crave—implore,
But thou wilt not prostrate,
A 'THRILL' passes, and that goes down to the bottom :

It riseth, may it bloom forth, that is BLISS:
Blessed being, Blessed being--
O! Greetings be to THEE.

(6) So far as **dhyana** or meditation is concerned, the best is the meditation on **Sivoham** or 'I am Siva'. I am not the body or the emotions or thought but I am Siva Himself. One should concentrate on this thought in **hiridaya** or the spiritual centre. This is a mental concept, no doubt, but this will dissolve all other **vikalpas** or mental concepts, and finally disappear itself. The aspirant will then have realization of the true self within him.

(7) **Parma Siva** or Supreme Reality is both static and dynamic. The dynamic aspact of **Parma Siva** is known as Sakti. The world is not an illusion but an apiphany, an an expression of the Divine **Sakti**.

(8) The manifestation of **Sakti** is in subtle and gross forms. Puryashtaka, i.e., the subtle body consisting of the five **tanmatras, manas, buddhi** and **ahankara** is the subtle form and physical matter and the physical body are the gross form.

(9) There are two arcs of manifestation—the downward arc and the upward arc. In the downward arc, **Sakti** plunges into grossest form. In the upward

arc, **Sakti** rises towards self-realization, towards the supreme. The downward arc is the **Vilaya** or the Veiling of the Divine. The upward arc is the **anugraha** or grace of the divine. In the upward arc, divinity is slowly but surely unfolded. Man is in the upward arc, and should do his level best to realize the divinity within him.

(10) One should learn mental **japa** of 'OM' from a guru, and practise it assiduously. This **mantra** will open the door to **Parma Siva.** The **mantra** has, however, to be given by one who can transfer spiritual power known as **Sakti Pata.**

(11) Shukra Shah was a great soul—**Mahatma.** He was established in the Supreme Consciousness (**Swarupa**). When he went out of his house, he left all the doors and windows open. When he returned he locked all the doors and windows and even his own room. On being asked why he did so, he said that the only precious thing in the house was he himself and what else did he care for.

Shukra Shah's robe was very long and while walking he carried it so. On being drawn his attention to this he said :

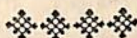
'**Shukra Shah ti pakan, janda ti pakan'**—Shukra Shah walks on and so does the robe also.

(12) Ignorance is the cause of sorrow and perfect knowledge is the cause of happiness. This is universally accepted by philosophers but few know the reality of knowledge and ignorance.

(13) **Moksha** (liberation), in real sense, is **Ananda** (bliss) and nothing else. When one is residing in the field of **Samsara** (ignorance) he becomes victim to five-fold veil, viz., ignorance (avidya); ego (asmita); attachment (raaga), hatred (dvesha) and being bent upon one's own conception although that may be wrong (abhinivesha or hatha). These are to be eradicated by **Tatwa gyana (neti neti**--not this, not this, as expounded by **Adwaita Vedanta**. When one resides in one's own nature completely, that is **Moksha** (liberation).

(14) If God's grace descends upon a devotee then he may stand, chew cardamom or move, he does not lose sight of his Supreme Self, like Bhagwan Krishna.

(15) Mind, an un-controlled thing, is to be controlled by **Dhyana** (meditation).



(12) Ignorance is the cause of sorrow and perfect knowledge is the cause of happiness. This is universally [illegible] but few know the [illegible].

(13) Moksha (liberation) is real state, it is Ananda (bliss) and nothing else. When one is [illegible] in the bonds of Samsara (mundane) he becomes victim to [illegible] ignorance [illegible] [illegible] [illegible] [illegible] that may be [illegible]. These are to be eradicated by [illegible] not this—not this not this, as propounded by Advaita Vedanta. When [illegible] completely, there is Moksha (liberation).

(14) If God's grace descends upon a devotee then he may be [illegible] whether he does not lose sight of his Sadguru, like Bhagwan Krishna.

(15) Mind, a [illegible] thing, is to be controlled by Dhyana (meditation).





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